THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. SEPTEMBER, 1854. No. 9.

THE PROSPECTS OF THE GOSPEL IN FRANCE.

Our readers have been informed from time to time of the difficulties which Rome has labored, without cessation, for the last five years, and especially since the establishment of the Empire, to raise up in France, to hinder the progress of the Truth. At the Revolution of 1848 her Hierarchy made haste to "inaugurate" the Republic, to bless "banners" and "liberty-trees," and everything seemed to announce that she was, at least for once, become the friend of popular freedom and free government. But she was not slow to learn that this course would not do. Political Liberty is too closely allied to Religious Liberty to suit an Organization, all of whose instincts are in favor of despotism, especially despotism in countries where her religion is the prevalent one—countries which she considers to be a part of her own domain. In other words, she loves despotism greatly in circumstances in which she can manage it to suit her purposes—in which she can make it a ready instrument, a tool, to aid her in carrying forward her work. In other countries—in countries where despotism cannot be managed by her, as for instance, in Russia—she is not particularly fond of it. Nor is she averse to Republicanism, provided it be in *Protestant* countries; for if it be true to its own principles it will make Conscience and Religious Worship free, and open the door to Romanists as well as Protestants, to make such efforts as they can to propagate the principles of their Faith. We see this illustrated in these Protestant United States, where Rome is mightily pleased to find that she has liberty to do just as she wishes.

Republicanism, under *such* circumstances, she is disposed to consider a good thing. But as to true Republicanism in Roman Catholic countries,—if such a thing be possible—Rome has great abhor-

rence of it. Even true Constitutional Monarchy, in such countries, she does not at all think well of. She is afraid of everything like Political liberty in such countries, for she says: "Who knows but *Religious Liberty* will one day grow out of it, (for the two things are almost inseparable,) and that would open the door for Protestantism, the most dreadful of all heresies."

It is not astonishing, therefore, that in France the Hierarchy of Rome soon began to turn away from the Republic of the Spring of 1848, and in the Autumn of that year went with the re-action in favor of Louis Napoleon and a despotism under Republican ensigns. And when the *Coup d' Etat* of December 2d, 1851, occurred, and still more when the Empire was "inaugurated" one year later, they went over bodily, and arranged themselves under the Imperial Eagles, with the hope that *there* they might find all the sympathy and aid which they could desire. And, in truth, they were not disappointed. Not that we have ever supposed that Louis Napoleon is at heart a friend to religious intolerance; on the contrary, we believe that his personal views and convictions are, on this subject, in the main correct. He has, too, been made acquainted with the noble opinions of his great Uncle on the subject of religious liberty. But he has been surrounded by able, but unscrupulous men—none of them, so far as we know, Protestants, or of Protestant origin—who know that a staff of eighty Bishops and Archbishops, (six of whom are Cardinals,) and an army of nearly 40,000 priests, monks, nuns, and other persons, who derive their living from the Roman Catholic Church in France, can do much if disposed, to sustain the throne of their Chief. Knowing well, too, that it is not quite *natural* for Rome to support Louis Napoleon,—remembering, as she must, the "wormwood and the gall" which his Uncle made her drink—they have found it doubly necessary to make every possible effort to gain over, and retain this immense power, whose influence is all-pervading. And they have been made to understand that nothing could so much conduce to this result, as for the government to do all that it could, *under* the Constitution, or *against* the Constitution, to hinder the Protestants in all their efforts to propagate the Truth, and even if possible to break up their churches, and suppress their worship. And this course has been steadily pursued, and with increasing vigor, for the last two or three years.

This state of things was becoming worse and worse every month, when God in His wonderful Providence, seems to have taken the

matter into His own hands, in answer to the prayers of His people. He caused France and England to espouse the quarrel between Turkey and Russia. They have entered into the gigantic enterprize with alacrity, and Potestant Englishmen and Roman Catholic Frenchmen are now fighting side by side the battle of the Turk against the Russian. In this state of things it was not difficult to induce the Protestant Government of England to say a kind word to the Government of France in favor oft he oppressed, and even persecuted, Protestants of that country. Nor has that word been said in vain.

Still more; a letter has been addressed to Louis Napoleon *in person*, signed by no less than twenty Peers of the British Parliament, headed by the Earl of Shaftesbury, in which his attention has been most earnestly called to the hindrances, vexations, and oppressions which the Protestants of France have been called to endure at the hands of the inferior magistrates, instigated by the priests. His Imperial attention has been called to the fact, that in the department of the *Haute Vienne*, several schools, and even chapels, have been most unjustly closed by the magistrates, though under the pretext of law. In a word, a full and most interesting statement of the trials which the Protestants have been, and still are enduring in France, and the impediments which have been thrown in their way by the local authorities, and in the name of the General Government, has been laid before the Emperor.

It is said that the Emperor, upon the reception of this letter, (which was signed by several gentlemen with whom he was on intimate terms when an exile in England, and which he was told would have had the signatures of several hundred Members of Parliament if it had been judged necessary,) sent for the Minister of the Interior, who has also charge of Ecclesiastical Affairs, and laid before him its astonishing contents. The Minister assured him that the statement was not true! That no such things had occurred as were there stated.

His Imperial Majesty, it is reported on good authority, resting on the assurance of the Minister, wrote to his English friends, that they had been misinformed, and that no such hindrances and oppressions were endured by the Protestants as they had complained of! But the matter will not stop here. A large and most respectable Committee, embracing some of the most distinguished men in Great Britain, will probably visit Paris, and ask for a personal interview with the Emperor, and speak to him respectfully and fully on this great subject.

Not only so; the Protestant ministers in France,—especially those of the *Haute Vienne*—whose chapels and schools have been shut, have resolved to open them and commence their labors, in order to put to the test the representations which the Minister of the Interior has made to his Imperial Majesty. Should this be done we may expect to receive, very soon, some interesting intelligence from France. God grant that it may be to the effect that the Government has resolved to act henceforth according to the principles of strict justice, and the Constitution of the Empire.

How wonderful the ways of God! How able He is to overrule all things for the furtherance of His Kingdom! How delightful it is to know, and heartily trust in this! How cheering it will be to find that the present war in Eastern Europe will be made not only to open the door still more widely in the Turkish Empire for the spread of the Gospel, but also be the occasion of removing hindrances in France, and of uniting good men in England and France, and in other countries, in still greater efforts to give to that important country—what she so much needs—the blessings of a pure Christianity! That this happy result may be attained, will be the prayer, we trust, of all who read these paragraphs.

LIBERAL AND JUST SENTIMENTS.

In a letter which we have recently received from an English friend, who resides in London, and who is a proprietor of an important journal published in that city, are found the following sentences. We can assure the writer that the kind feelings contained in them, are fully reciprocated by many on this side of the Atlantic, however much they may sometimes be grieved by some things which are said and done on the other side.

"It will afford me very great pleasure to hear from you as often as you can find time to write. The position of Romanism, both in our country and in yours, is obviously among the means which, in the dispensation of an all-wise God, will conduce to the union of true Christians on both sides of the Atlantic. The efforts made by you find a response among us; and you are not unmoved by what is doing here.

"Next Monday," (this letter bears the date of July 1st,) "a great meeting takes place in Exeter Hall, mainly in aid of your mission

in the East. Who can tell how international effort may yet tend to promote inter-communion among the various denominations here, and Young America become instrumental in healing the divisions of Old England."

THE INFATUATION OF ROME AND HER VOTARIES.

There are many things in Rome and her conduct that may well be called "Mysteries"—even "*Mysteries of Iniquity.*" It is not wonderful that it required the energies of a great many able but perverted intellects, during many centuries of time, to erect the stupendous fabric of imposture and fraud which we for convenience call ROMANISM. And yet no one can compare the dogmas of Rome with the Word of God, or subject them to a process of exact and rigorous logic, without being struck with the fact that they utterly fail to endure the test.

Still more, we are astonished to see the advocates of Rome in these days and in this country, bring up and urge the old, weak, and even puerile arguments which have been confuted and refuted a thousand times during the last three centuries. We are ready to ask: "Where were they born, and where have they been living?"

We have been led to make these remarks by the fact that there appeared in the columns of the *New-York Tribune*, on the 13th day of July, under the heading of "THE CATHOLICS AND PERSECUTION," a "Letter from a Professor in a Catholic College," (St. Mary's, at Chicago, Ill.) to the Editor of that Journal. This letter bears the date of June 24th, and is *heralded* by an editorial notice as something uncommon, and destined to attract extensive, if not universal, notice. We of course lost no time in procuring and reading the precious document, and do not hesitate to say that we are not yet recovered from the astonishment which the perusal of it produced in our minds—that there *could* be found in all the Roman Catholic Colleges in these United States, a "Professor," and especially a man who was once a "Protestant," (as this man says *he* was,) who could write a column and a half of such absurdities. Just look at them. Our "Professor" sets out with the assertion that "the present growing determination of the Protestants of this country to disfranchise the Roman Catholics, and put them out of the pale of the Constitution" (a determination which we do not

hesitate to say that they themselves have been doing all they could to create for these last five years, through their *Shepherd of the Valley, Freeman's Journal, Brownson's Review, Boston Pilot*, etc.) "arises, first, from a misconception as to the nature of our allegiance to the Sovereign Pontiff; and, second, from a wrong idea of the spirit of our Church."

This double proposition constitutes the Professor's theme, and in discussing it he undertakes to show that the opinions of the Protestants have been all wrong. In other words, he maintains that the Pope claims and receives only a spiritual allegiance, and never has sought to employ coercion and force in any country—not at all—never has persecuted (the State may have done so, but not the Church)—has never employed the Inquisition, (which has been an affair of the STATE,)—that men have in fact never been persecuted in Papal countries excepting for having violated the laws of the State, which do not tolerate any else than the Holy Apostolic and Catholic Church, (our Professor, we may say in passing, holds Bishop Hughes' notions of Conscience,)—that the Roman Catholic Church is "progressive" in its spirit and favorable to liberty, education, learning, etc., etc. Among other things, he maintains that the precepts of Rome are eminently favorable to morality, and asserts that *falsehood* in all its forms is a thing which she especially eschews. Towards the end of his "Letter" he breaks forth in the following terms of indignation, in answer to the charge that Rome is the enemy of education: "Enemies of education! Who composed the most glorious gems in Science, Literature, and Art? Catholic Prelates. What Protestant College in the United States can compare to any one of the Seventeen Jesuit Seminaries in our Union? What Theological University to Maynooth, to the Propaganda, to the University of Paris, to the Sulpetiers?"

But enough, in the way of statement of the Professor's positions. He seems to be some young foreigner who has not quite mastered our language, and who certainly has not known much of the world that lies outside of the cloister. What shall we think of a man who can in these times boast of the science or literature of Rome, and can talk of the eminence, as a school of learning, of the Propaganda, or of Saint Sulpice, or of the University of Paris—which has been utterly defunct for about sixty years!

But let us see what has happened. The Editor of the *Tribune*

was good enough to say that he would open the columns of that paper to a reply of equal length. Well, on the 19th of July there appeared the following article, selected, we are assured, "out of a dozen or fifteen" communications which had been received. We give it entire, and can assure our readers that though it does not cover *all* the ground which the Professor's "Letter" goes over, it does effectually demolish several of his positions—positions which by turns provoke our indignation and our pity by the jesuitism, the confidence, and the great simplicity with which they are set forth and defended. Here is the ANSWER TO "THE LETTER FROM A PROFESSOR IN A CATHOLIC COLLEGE,"—addressed to *The Editor of the New-York Tribune.*

SIR: I avail myself of the opportunity you offer to any one to reply to the article under the above caption, which appeared in THE TRIBUNE of the 13th inst.

"I shall endeavor to be brief.

"*First:* The Professor denies that it is the doctrine or practice of the Catholic Church (by which he means the Popish Church) that faith is not to be kept with heretics, or that she is intolerant, unprogressive, and inimical to liberty;

"He asserts that a lie is looked upon by every enlightened Catholic as a mortal sin, deserving everlasting flames;

"That allegiance to the Pope is *purely spiritual.* He admits that the Pope is supreme above all the governments and nations of the earth, but in no other light than a spiritual one.

"In regard to the first proposition, I assert that the Popish Church *is* intolerant, unprogressive, inimical to Liberty, and keeps no faith with heretics. First, her very assumption of *infallibility* of necessity makes her intolerant. Her arrogant claim of *supremacy* above all the governments and nations of the earth, in things spiritual, must also of necessity make her intolerant. In relation to this, however, we shall look for authority of a higher order and more conclusive than the *ipse dixit* of the *Professor* in a Catholic college. Let us, therefore, first open their own infallible Rhemish Testament. Here we read that 'the blood of heretics is not called the blood of saints, no more than the blood of thieves, man-killers and other malefactors, for the shedding of which, by order of justice, no commonwealth shall suffer.'—(*Rhem. Test. Annot. upon* Rev. xvii. 6.)

"'Experience teaches,' says Cardinal Bellarmine, 'that there is no other remedy for the evil but to put heretics to death; for the Church proceeded gradually, and tried every remedy. At first, she merely excommunicated

them; afterward she added a fine; then she banished them; and finally she was constrained to put them to death.'—(*Bellarm. de Laicis*, lib. iii. c. 21.)

"Then comes the Decree of the General Council of Lateran on the subject, which, at once, stamps the doctrine with the Seal of Infallibility. The Decree runs as follows: 'Let the secular powers be compelled, if necessary, to *exterminate* to their utmost power all heretics denoted by the Church.'—(*Gen. Coun. Lat. A. D.* 1215.)

"We see now that this Infallible Church both sanctions and commands the putting of heretics to death. That these sanctions have been gratified, and these commands obeyed, the pages of history, stained with the blood of the martyrs, fearfully portray. As it is claimed to be the Infallible and the Unchangeable Church, what, then, will be our destiny should that Infallibility ever predominate in this country! Heretics denoted by that Church would, perhaps, never again be publicly burnt to death; not for want of will, but because even the secular powers now begin to hate the monstrosity of such sanguinary intolerance, or, as the Scripture expresses it, the 'ten horns [the kingdoms of the earth] shall hate the Whore, and make her desolate.' (Rev. xvii. 16.)

"To be convinced that the Popish church is unprogressive, or, at least, unprogressive in good, we have only to visit those countries where Popery prevails, and where there are but few Protestants to be found. Look at Cuba, for instance, or Mexico, or South America! A more ignorant, degraded, superstitious and vicious race are not to be found, at least, among nations claiming to be civilized. For proof, I refer to every tourist who has visited those parts of the world and published an account of his travels.

"In regard to lying, let us read what Saint Ligori says on the subject, in his work entitled, 'THE MORAL THEOLOGY OF THE ILLUSTRIOUS AND MOST REVEREND LORD ALPHONSUS DE LIGORIO.' He was enrolled among the Saints, as the title of his book declares, by Pope Pius VII. on the 15th of September, in the year 1816, and his book was declared to be 'sound, and according to God,' (*sana ac secundum Deum.*)

"'To swear,' says this great Saint, 'with equivocation, where there is a good reason, and equivocation itself is lawful, is not wrong. And if a person *swears without a good reason, it is not to be considered a perjury;* since, in one sense of the word, and according to a mental restriction, he swears what is true. Thus, also, if any one is interrogated in regard to anything that it is expedient to conceal, he can answer. "*I say No;*" that is, *I say or utter the word No.*'—(*Ligor.* lib. iii. n. 152.)

"'A culprit or a witness,' continues the Saint, 'who is interrogated by a Judge, unlawfully, can swear that he is ignorant of a crime, which, in truth, he knows.'—(*Ligor.* lib. iii. n. 154.)

"The Saint asks the question, 'Can an adulterer, who is questioned by

the woman's husband, deny that he committed adultery with his wife? I answer: *He can*, by equivocally asserting that he did not break the matrimonial tie, which, in fact, is true. And if he has sacramentally confessed the adultery, he can answer, "*I am innocent of this crime*," because by confession it has been pardoned and removed.—(*Ligor.* lib. iii. n. 162.)

"'It is asked,' says St. Ligori, 'whether a servant, by the command of his master, can say that his master is not at home? It is admitted,' says he, 'by card, that he can strike his feet against a stone, and answer '*he is not here.*' 'But to this,' says the Saint, 'I do not agree, if the one who asks the question could by no means notice this—I would rather grant that the servant could answer, "he is not here," that is, he is not in this door, or at this window—he is not here so far as to be seen!!!'—(*Ligor.* id. ib. n. 165.)

"'Is it lawful,' asks the Saint, 'to swear to anything false by adding, in a whisper, a circumstance that is true? Some divines say it is; and their reason is, because, in order that an assertion be true, it is sufficient that there be an outward accordance with the mind, whether this concordance be expressed by signs, or by a whisper, which may so happen that the other may not hear it. But it is better to say that it is lawful if these signs or this whisper could by any means be perceived by the other, although his senses do not perceive them.' (*Ligor.* lib iii. n. 168.)

"Lastly, in regard to whether the Pope's supremacy over all the governments and nations of the earth, (as is admitted by the Professor,) is to be considered in no other light than a spiritual one.

"To elucidate this point, we shall have to consider what the Inquisition is,—who established it, and for what purpose.

"Popish devotees are made to believe, and Protestants, too, are told over and over again, that the Inquisition was not established by the Catholic Church, and that therefore the Church is not accountable for any of its acts, be they what they may. We shall now, again, quote from Ligori:

"'Pope Paul III,' says the Saint, 'established the General Inquisition at Rome, in the year 1542, by his Bull 34, commencing with the words "*Licet ab initio.*" (*Ligor. De Prohib. Libro.*, p. 238.) 'In the General Congregation,' continues the Saint, of the Holy Roman and Universal Inquisition, held in the Apostolical Quirinal Palace, before OUR MOST HOLY LORD, Lord Benedict, by Divine Providence the fourteenth Pope, and before the most eminent and most serene doctors, the Cardinals of the Holy Roman Church, *specially deputed* by the Holy *Apostolical See*, *General Inquisitors* against heretical pravity,' &c. (*Ligor. De Rom Pont.* Dec. iii. p. 85.)

"By the above we see,

"*Firstly:* That the bloody Inquisition was established by the Romish Church, and not at all by the secular power, as the Popish clergy themselves know, but are ashamed and afraid to acknowledge it.

"*Secondly:* That it was instituted to exercise its powers 'against heretical pravity.'

"*Thirdly:* That these powers extend even to the taking of the life of heretics, 'whose blood,' as their Remish Testament asserts, 'is no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall suffer.'

"It is gravely pretended by the defenders of Popery, that the Inquisition is solely a political institution; that the crimes it punishes are only crimes against the State. Be it so, for argument's sake, that the crimes punishable by it are only crimes against the State; still the fact remains the same, the penalty is against heretics, and heresy the Popish church makes to be a crime against the State. The ultimatum is this, that wherever Popery has the power of enforcing her sanguinary laws, heretics must be put to death.

"Lastly: What does the Professor mean when he asserts that allegiance to the Pope is purely spiritual? The proposition is vague. The meaning, I presume is, that we are not bound to obey the Pope in our *temporal concerns.* This involves the proposition in a dilemma from which there is no escape, which is, that Popish subjects are not bound to obey the Pope at all. Why so? Simply because the spiritual authority in Popery pervades all. It surely pervades all, and is over all, when a man is compelled to renounce his heretical opinion or be put to death. Vain and evasive then is the distinction in Popery between temporal and spiritual, since all is engulphed in the maelström of Infallibility.

"Now for the conclusion: And let me warn you, fellow-citizens, if ever that Bohon-Upas spreads her deleterious shade over this now flourishing Republic, farewell to Liberty, to Virtue, and to Happiness!

"A Convert From Popery.

"P. S.—Lest any one should suppose that any of the quotations above made are incorrect or mutilated, I hereby invite the Romish Bishop of this city to deny them. This, I presume, he is too wary to attempt. Should it be done, however, I will then call upon him to appoint with me a committee of six individuals, three to be chosen by himself, and three by me. To this committee I am willing to leave the issue, whether my quotations are correct or not. I am willing also that the examination of the passages I have quoted be made in their own books. The bishop doubtlessly has the Moral Theology of the great St. Ligori, as the Rev. Father Varela, so called, in a controversy he had some years ago, stated that 'the works of Ligori are in the hands of almost every priest.'—(See *New-York Weekly Register and Diary* of March 28, 1835.)"

GROWING UNION AMONG PROTESTANTS IN GREAT BRITAIN.

On the 23rd 24th and 25th days of May last, a very important meeting of the Officers and Representatives of several Protestant Associations, in the British Realm, was held at the National Club, No. 1 White Hall Gardens, London. At this meeting the following bodies were represented, *the Protestant Reformation Society, the Protestant Association, the Protestant Alliance, the Church Protestant Defence, the Evangelical Alliance, the Islington Protestant Institute, the Scottish Reformation Society, and the National Club.* All these organizations have their centres and offices for business in London, excepting one, the Scottish Reformation Society, which belongs to Edinburgh.

The three great topics for consideration, and action, in regard to which the meeting was convened, were, first, the Maynooth College-grant; second, the most effectual mode of dealing with the Monastic and Conventual systems; and thirdly, the means by which the influence of these different societies may be increased in the Parliament. These subjects were thoroughly discussed, and appropriate resolutions were adopted. On the first topic, (the Maynooth College, and the grant by which it is supported, by the government,) the meeting prepared a petition to the House of Commons, expressive of their regret at the delay of the report of the commissioners, appointed by the Government, to "inquire into the practical working of the Romish College at Maynooth;" at the same time the petitioners do not fail to say to the House of Commons, that they have no hope that the nature of that report will "affect in any way the principles on which they have always acted for obtaining the withdrawal of all national aid to that Institution."

This conference was attended by many of the prominent christians, both of the clergy and of the laity, of Great Britain and Ireland, and we have no doubt that the results of their fraternal conference cannot fail to be most happy. "In union there is strength." This truth Protestants ought, by this time, to comprehend. Rome has understood it well for ages.

It is cheering to see Protestants of the British Realm awaking to the importance of a double effort,—1. The saving of men from being caught in the net of Rome's delusions, and 2. The rescuing of those who are entangled in them. It is cheering to perceive that they now begin to see, that whilst they ought to sound the note of alarm and

of warning, they should also in meekness and kindness instruct those who have been led captive by error, if, peradventure, they may, (through God's mercy,) be the means of saving them.

INTERESTING SCENES AT CONSTANTINOPLE.

The Rev. Dr. Tomlinson, Bishop of Gibralter, whose diocese includes all the English Episcopal chapels in countries which border immediately on the Mediterranean, with the exception of Palestine and Egypt, (we believe,) has lately been making a visit to Constantinople, for the most laudable purpose of looking after the spiritual wants of the English Army in Turkey, a large portion of which was stationed for some time at Scutari (opposite to the Turkish Capital, on the Asiatic side of the Bosphorus,) on their way to Varna, and probably the Crimea. The worthy prelate seems to have been indefatigable, in his efforts to impart spiritual instruction to men whose perilous circumstances so much require it. He aided the chaplains of the army in preaching the Gospel to the regiments, and administered Confirmation to several hundred of the younger officers and men, and the Sacrament of the Lord's Supper to greater numbers, embracing many officers of all ranks, from the most humble lieutenants to the most distinguished generals. It must have been a very affecting spectacle to see veteran officers of the highest position, kneeling in the first ranks, whilst the younger officers and soldiers occupied the remote ones. The services took place in the barracks, or rather in one of the old palaces, which a portion of the forces occupied.

The Bishop has written a most interesting account of the services to the Society for the Propagation of the Gospel in Foreign Parts, and laid before that wealthy Missionary Corporation the project of the building of a large and suitable church for English Christians (of the Episcopal Church) in Constantinople, and assigns many and substantial reasons for it. Now is the time for carrying the enterprise into effect. Without doubt the Turkish Government would cheerfully give permission to build such a church, and perhaps grant the land on which to build it. A similar favor was granted to Sweden, a long time ago; and that Government owns a lot of ground in Pera, which was given for that purpose, and on which we believe there is no building at this time—that which was once there having been destroyed by fire, and no effort (owing to the fewness of

Swedes who reside in, or even visit, Constantinople, one of whose suburbs Pera is,) has for many years been made to keep up Swedish worship. We sincerely hope that the proposition of Bishop Tomlinson, for whose character as a man and a Christian a slight acquaintance made at Gibraltar seven or eight years since, has inspired us with great respect, will meet with a hearty, prompt, and sufficient response in the proper quarters.

But Constantinople has witnessed another interesting scene. From the 31st of May till the 10th of June, the American Mission in Turkey held in that city its regular annual meeting. It was one of no ordinary interest: not only because the reports from the Missionaries, American and native, laboring in the various parts of the Turkish Empire, were filled with the most encouraging details, but also because of the presence of such large numbers of troops from Western Europe, all of them nominally Christians, if anything, so far as religion is concerned, in the modern Capital of Islamism. Among the many thousands of them it is cheering to know that there is a goodly number, especially among the English, who fear God and love the Saviour.

The meetings to which we have referred were held in the forenoon and afternoon of nearly every day. One afternoon was devoted to the celebration of the Lord's Supper. Not only did the families of the Missionaries and many of the English residents attend, but also some of the pious officers of the army. On the 6th day of June, at 12 o'clock, the Annual Meeting of the Constantinople Branch of the British and Foreign Bible Society was celebrated in the largest saloon of the principal English hotel. Its services were highly interesting. The Hon. Carroll Spence, the American Ambassador, presided, and made an appropriate and eloquent address on taking the chair. No less than three chaplains and one surgeon of the English army addressed the meeting, and gave expression to sentiments of a most evangelical and enlarged character.

Great efforts are making by the British and Foreign Bible Society to supply those of the English troops who are destitute of them with the Sacred Scriptures. Efforts are making also by that noble Society, in conjunction with the French and Foreign Bible Society, to supply the French troops with the Word of God. It is gratifying to learn that those men, whether Protestants or Romanists, with the courage which characterizes the true soldier, do not hesitate to receive with

alacrity the Bible, and boldly assert that they have no idea of letting any man, be he priest or any other man, prevent them from accepting the blessed boon.

It is interesting to know that the British and Foreign Bible Society is printing the Sacred Scriptures in several languages, at the press of the American Mission at Constantinople, for the benefit of the millions of inhabitants of the Turkish Empire. It is also cheering to see that English Christians are now coming forward with so much readiness to help the American Mission in Turkey. Surely all these things call for devout thanksgiving to God. To Him the glory, to us the joy. But does not this state of things call for a greatly increased devotion—a more entire self-consecration—and a far greater effort on the part of God's professed people among us? Every one will respond in the affirmative.

THE ROMISH MAJOR EXCOMMUNICATION.

Some controversy having arisen in Newark, N. J. respecting the "MAJOR EXCOMMUNICATION" which Rome sometimes employs, and some of the correspondents of the "Daily Mercury," one of the Journals of that city, having demanded information on the subject, a gentleman who is well informed in these matters sent to that paper the following communication, which appeared in its columns on the 17th of July. Lest there should be some doubt in the minds of any of our readers respecting the accuracy of the translation of this famous "Excommunication," we subjoin in a note, the original Latin of the same.

MR. EDITOR:—Your correspondents who have manifested a desire to know the "form" and "nature" of the penalty which the Roman Catholic Church has seen fit to adopt and impose upon her subjects who rebel against her authority and persist in their ways against repeated remonstrances, possibly are not aware that they are calling for one of the things which Rome at this date in our Country's history by no means wishes generally disclosed. The time has not yet come for her to make a frank and full development either of her doctrines or usages. Till her numbers are greatly increased, and her power correspondingly augmented, it is unwise, on her part, to discover her true spirit, or to show that mode of treatment which by her canons she may inflict in some other lands without danger of being called in question by any. She hopes to gain a foothold here—she has made

some progress. She has resolved to try to make more. A disclosure of her true nature, of her real spirit, and of her acts, where she has had things all her own way, would in America, where the people generally derive their notions of religion, and of what a Church and its ministers ought to be, from the Bible, greatly impede her progress. Is it not unkind then, in your correspondents, is it not even cruel, for them to call for a sight of those things that Rome does not wish to show just now? If the American people are allowed to see them, I am sure they will not have their love for the *system* of Romanism much increased; and it may be harder work for the advocates of that system to crowd it upon the sympathies and judgment of the population, and to secure its adoption.

But your correspondents say they "have a right to know" what the "Major Excommunication" is, which Bishop Timon has lately told the public that he has inflicted on the Trustees of the Saint Louis (Roman Catholic) church, in Buffalo, N. Y. If, therefore, you think they have "a right to know," then be so good as to inform them, by submitting the following information, which is derived from Roman Catholic authorities, and may be found in various libraries in the country, though locked up in the Latin language.

The Romish Church has her Major and Minor Excommunication, and her Anathema.

"The Major Excommunication" is denounced by the Bishop. Like the Anathema, it is used in extreme cases. The form, specified in the Pontificale Romanum, being adapted to the parties, whether one or more, male or female, requiring the officiating person to say:—"Whereas I did once, twice, thrice, and four times, lawfully caution them (here are to be inserted the names of the persons to be excommunicated) for the purpose of convincing them of their wickedness, in doing or not doing, (such a thing,) but they having neglected to fulfil my commandment—their obedience would be of no avail to the humble, if contempt in the contumacious were not resisted: THEREFORE, by the authority of Almighty God, Father, Son, and Holy Ghost, of the blessed Apostles Peter and Paul, and of all the Saints, these persons, contumacy requiring it, I excommunicate and denounce them as persons to be shunned, until they shall have fulfilled what is commanded them."

THE FORM OF "THE ANATHEMA" USED IN EXCOMMUNICATION.

[Where asterisks are inserted, the language is too gross to be translated. The reader, however, will be able to appreciate the spirit that can make use of such imprecations, and judge whether a system of religion that can originate and employ them would be likely to bless our land. The form has been used in this country, and would have been legitimate in the case at Buffalo, and whether he employed it or not, Bishop Timon can tell. But here it is, viz:]

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour and of all celestial virtues, Angels, Arch-angels, Thrones, Dominions, Powers, Cherubim and Seraphim; and of all the holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy elect of God;—May he —— be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty: We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction. Amen!

"May the Father who creates man, curse him!—May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies curse him! May the glorious band of the Patriarchs and Prophets, curse him!

"May St. John the Precursor, and Baptizer of Christ, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty—May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the alley, in the woods or in water, or in the church! May he be cursed in living and dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in sitting, in living, in working, in resting, and * * * * * * and in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains and his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!

"May he be cursed in his reigns and his groins, in his thighs, in his genitals, and his hips, and in his knees, his legs and his feet, and toe-nails!

"May he be cursed in all his joints, and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

"May the Son of the living God, with all the glory of his Majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so.—Amen!" S. S. D.

"Ex auctoritate Dei Omnipotentis, Patris, et Filii, et Spiritus Sancti, et sanctorum canonum, sanctæque et intemeratæ Virginis Dei genetricis Mariæ, atque omnium celestium virtutum, angelorum, archangelorum, thronorum, dominationum, potestatum, cherubin ac seraphin, et sanctorum patriarcharum, prophetarum, et omnium apostolorum et evangelistarum, et sanctorum innocentum, qui in conspectu Agni Sancti, digni inventi sunt canticum cantare novum, et sanctorum martyrum et sanctorum confessorum, et sanctarum virginum, atque omnium simul sanctorum et electorum Dei,—Excommunicamus, et anathematizamus (vel) hunc (os) furem (s,) vel hunc (os) malefactorem (s,) N. N. et a liminibus sanctæ Dei ecclesiæ sequestramus, et æternis suppliciis excruciandus (vel l,) mancipetur (n) cum Dathan et Abiram, et cum his qui dixerunt Domino Deo, Recede a nobis, scientiam viarum tuarum nolumus: et sicut aqua ignis extinguitur, sic extinguatur lucerna ejus (eorum) in secula seculorum nisi resuerit (n,) et ad satisfactionem venerit (n.) Amen. Maledicat illum (os) Deus Pater qui hominem creavit. Maledicat illum (os) Dei Filius qui pro homine passus est. Maledicat illum (os) Spiritus Sanctus qui in baptismo effusus est. Maledicat illum (os) sancta crux, quam Christus pro nostra salute hostem triumphans ascendit. Maledicat illum (os) sancta Dei genetrix et perpetua Virgo Maria. Maledicat illum (os) sanctus Michael, animarum susceptor sacratarum. Maledicant illum (os) omnes angeli et archangeli, principatus et potestates, omnesque militiæ cœlestes. Maledicat illum (os) patriarcharum et prophetarum laudabilis numerus. Maledicant illum (os) sanctus Johannes Præcursor et Baptista Christi, et sanctus Petrus, et sanctus Paulus, atque sanctus Andreas, omnesque Christi apostoli, simul et cæteri discipuli, quatuor quoque evangelistæ, qui sua prædicatione mundum universum converterunt. Maledicat illum (os) cœtus martyrum et confessorum mirificus, qui Deo bonis operibus placitus inventus est. Maledicant illum (os) sacrarum virginum chori, quæ mundi vana causa honoris Christi respuenda contempserunt. Maledicant illum (os) omnes sancti qui ab initio mundi usque in finem seculi Deo dilecti inveniuntur. Maledicant illum (os) cœli et terra, et omnia sancta in eis manentia. Maledictus (i) sit (n) ubicunque, fuerit (n,) sive in domo, sive in via, sive in semita, sive in silva, sive in aqua, sive in ecclesia. Maledictus (i) sit (n) vivendo, moriendo, manducando, bibendo, esuriendo, sitiendo, jejunando, dormitando, dormiendo, vigilando, ambulando, stando, sedendo, jacendo, operando, quiescendo, mingendo, cacando, flebotomando. Maledictus (i) sit (n) in totis viribus corporis. Maledictus [i] sit [n] intus et exterius. Maledictus [i] sit [n] in capillis; maledictus [i] sit [n] in cerebro. Maledictus [i] sit [n] in vertice, in temporibus, in fronte, in auriculis, in supercilliis, in oculis, in genis, in maxillis, in naribus, in dentibus mordacibus, in labris sive molibus, in labiis, in gut-

tere, in humeris, in carpis, in brachiis, in manibus, in digitis, in pectore, in corde, et in omnibus interioribus stomacho tenus, in renibus, in inguine, in femore, in genitalibus, in coxis, in genubus, in cruribus, in pedibus, et in unguibus. Maledictus [i] sit [n] totis compagibus membrorum, a vertice capitis, usque ad plantam pedis—Non sit in eo sanitas. Maledicat illum [os] Christus Filius Dei vivi toto suæ majestatis imperio, et insurgat adversus illum cœlum cum omnibus virtutibus quæ in comoventur ad *damnandum* eum, nisi pœnituerit et ad satisfactionem venerit. Amen. Fiat, fiat. Amen."

THE SYNOD OF THE WALDENSIAN CHURCH.

The following account of the late meeting of the Waldensian Synod, we have taken from the pages of the BUONA NOVELLA of June the 9th and 16th. It will be read with interest..

The 29th of May was a day of solemnity for the Evangelical Church of Piedmont. In the spacious church of La Tour, in the valley of Luserne, the Synod of the Waldensian Church assembled. At half-past nine in the morning the National Guard was under arms; the members of the Synod were in their places, and the rest of the church and of the galleries was occupied by a compact crowd of people. Divine worship was celebrated in the Italian language, by the Rev. Dr. Desanctis; the Italian hymns resounded majestically under the vault of the temple, and prayer was offered to God in our beautiful language. It was the first time, for several centuries, that the Italian language was used by a Synod.

The officiating minister took for the text of his sermon the 28th verse of the 20th chapter of Acts: "Take heed therefore unto yourselves, and to all the flock, even that of which the Holy Ghost hath made you overseer, to feed the Church of God, which He hath purchased with His own blood." We do not intend to give an analysis of this discourse; we will only say, that it was full of evangelical doctrine and of biblical instruction on the duties of the pastors and of the flock. The orator submitted to the consideration of the Assembly four thoughts, which he believed to be found in the text; namely, the duty of the pastors to take heed to themselves and to the flock; the privilege of being appointed not by men, but by the Holy Ghost; the office of feeding the flock; finally the doctrine that the true church is not a sect, not a congregation of men with a particular name, but the union of the elect of God, who are redeemed by the blood of the immaculate Lamb.

The religious service being ended, the Synodical Assembly was constituted: there were sixty-five representatives of the Evangelical Waldensian Church, which formed the Synod, of whom thirty-one were of the clergy, and thirty-four were laymen, delegated by the parishes. The oldest of the ministers took the provisional presidency; the credentials were verefied; and the

Synod passed on to the election of the president, vice-president, secretary and assessors. On the third vote the offices were thus filled: Rev. Bartholo mew Malan was elected president or moderator, Rev. Mr. Tron, vice-president, Rev. Mr. Appia, secretary; and Messrs. Vola, a notary, and Bert, a physician, assessors.

The first decision unanimously taken by the Synod, was that every sitting should commence with acts of worship. The session commenced the first day at eight in the morning, continued until noon, and after an hour's recess, were resumed until evening; but on the last days began at 7 and afterwards at 6 o'clock.

The "Table," that is, the executive power of the Waldensian Church, ceases its functions upon the opening of the Synod, and must render an account of its administration; a commission, composed of pastors and laymen, has already examined its administration, in order to give an account of it to the Synod. The Table read its report, and gave it to be judged of by the Synod. It would be our wish to transcribe the report, word for word, so interesting is it, as far as it relates to the advancement of our church, but we will here limit ourselves to giving a short extract of it. The Table showed: 1st, What had been done since the last Synod, in 1851, for the upbuilding of the Church at home; 2nd, what had been done to succor the poor and the sick; 3rd, what had been done, or attempted to be done, for the increasing development of education; 4th, finally, what had been done for the work of Evangelization.

The Table gave an account of its pastoral visit, made in 1852, and whilst it stated that no great disorders had been found, that public worship was generally frequented, that family worship existed, it manifested the wish for a domestic mission to augment faith and piety, and showed the necessity of substituting for Osterwald's catechism, one shorter, simpler, and perhaps yet more biblical, which might be a wholesome spring of instruction and edification for schools and families.

In relation to the poor and the sick, the Table stated that the deacons, during the past three years, have assisted 3003 families at various times, and that the value of the assistance amounted to 19,555 francs, (nearly $2,900.) In relation to the hospital, although circumstances have been unfavorable on account of the disease of the grapes, and on account of the increase of the imposts and the costly reparations which have been necessary, nevertheless, the Table has been able to add three beds to the hospital of La Tour, and three to that of Pomaretto. An Orphan Asylum has been established this year, and already eight orphan girls are fed and educated in the new establishment. Next, the Table gave just praises to the Messrs. Bracebridge, (Englishmen,) who have been its principal benefactors.

From the works of beneficence the Table passed to those of education. There are 169 primary or elementary schools, which are attended by 4,421 scholars. In the college of La Tour there are eight professors and ninety-three students. In this establishment instruction is given in the languages, Latin, Italian, and Greek literature, philosophy, and the natural sciences. The Table next gave an account of the boarding schools for young girls, and of the normal school established for the purpose of training good teachers. It mentioned the Latin school re-established in the Valley of Perouse. All these are generally making good progress, under the divine blessing. The Table lastly described the work of evangelization; and this was the longest and most interesting part of the report. We feel sorry not to be able to communicate to our readers the precious details which are contained in the report; but the circumstances in which we are situated oblige us to be silent.*

After the reading of the report of the Table, the Synod resolved that the report of the Examining Committee should be read, in order to see whether there were any observations to make; but after the reading of the Committee, it was seen that what the Table had said was not only not exaggerated, but was perhaps below the truth. The assembly, animated with a feeling of gratitude towards God, united in a prayer and thanksgiving to the Lord. These finished the first sitting of the 29th, at six P. M.

On the morning of the 30th, the Assembly knowing that it ought not to let itself be transported by feeling, but that it ought to act with all deliberation, resolved to examine the report of the Table, article by article. Several hours were passed in this discussion, which ended with the entire approval of the administration of the Table. Here is the resolution of the Assembly:

"The Synod having heard and examined the report of the Table, declares that it has continued during the present term to merit the honor of being called a faithful administration, entirely intent upon the good of the Church."

The order of the day was the examination of a plan of an Ecclesiastical Constitution, prepared by a Committee appointed by the Synod of 1851. The plan was read by the chairman of the Committee, Rev. Mr. Meille: a general discussion of it was commenced; but as the Assembly had not had sufficient time to study the plan, it resolved not to pass to a discussion of the articles in detail, and postponed the plan for the discussion of the next Synod. At half past 5 o'clock the sitting was closed with prayer.

At 7 o'clock the same evening the Assembly came together anew, not now for discussion, but for prayer and mutual edification. The chief object

* Our readers will appreciate the prudence of this silence on the part of the editor of the Buona Novella, which is printed for the people in Italy.

Editor of the Am. & F. C. U.

of this meeting was to unite in prayer with two assemblies of two Evangelical Churches of America, and with the assembly * of an Evangelical Church of Scotland, which on the same day and at the same hour were assembled to pray that God would pour out His blessing on all Evangelical Churches.—The President invited the foreign brethren who were in the Synod to speak at this meeting. Rev. Mr. Stewart, Scotch pastor at Leghorn; Rev. James Currie, an English (Episcopal) minister; Sir Harry Vernon, Bart., member of the English Parliament, and Rev. Mr. Hanna, Scotch, pastor at Florence, spoke in succession. All addressed words of encouragement and exhortation to the Waldenesian Church, making special reference to the fact that it was a primitive Church and an Italian Church. The speeches were made indiscriminately in *Italian and French;* prayers were offered in both; and after the long discussions of the day, three hours were passed this evening which seemed to all but an instant, because they were passed in prayer and mutual exhortation. The blessing of the Lord manifested itself powerfully this evening upon all the members of the Synod.

The sitting of 31st of May was opened, according to custom, with the reading of the Scriptures and with prayer. The first subject which occupied this session was not the abolishment of *begging*, which it is not in the power of an ecclesiastical body to abolish, but the prohibition to the churches of authorizing it. When there are poor in a parish, the Consistory provides for their support; and if it has no funds, the pastors and elders make themselves a collection, without, however, giving letters permitting the poor to beg.

The Synod next passed to the discussion of the proposition made by the Table to substitute, for the Catechism of Osterwald, a Cathechism that might be shorter, simpler, and perhaps also more scriptural. The proposition in its general feature was unanimously agreed to; and for the details, a Committee of three ministers was appointed to prepare within eight months a new Catechism, and to submit it to the judgment of the entire body of the pastors. It was further resolved that, in consequence of the evident utility of such a catechism, the Synod should meet again to approve of it in the month of May, 1855.

The Domestic Mission for the purpose of exciting, maintaining, and increasing the religious awakening in the bosom of the Church, was the order of the day. The Synod felt the need of such a useful institution, and una

* Reference is here to the General Assemblies of the Old and New School Presbyterian Churches in the United States, and the General Assembly of the Free (Presbyterian) Church of Scotland, all of which bodies were then in session, and observed a season of special prayer that morning for the outpouring of the Spirit on all evangelical churches throughout the world and the universal spread of the Gospel.

nimously resolved that it should be established. Afterwards, some other propositions of local interest were considered, to which we do not think it worth while to refer. The discussion, however, of truly Scriptural interest, was that on the election of elders; a discussion which lasted until six o'clock, P. M. and was adjourned till the next day.

The sitting was suspended at six, and resumed at eight o'clock, but with closed doors. Then were read the official communications made to the Synod by the General Assemblies of the Free Church of Scotland, the Reformed Dutch Church of New-York, the Associate Church of America, and the Committee of the Synod of the United Evangelical Churches of France. The Synod resolved to maintain fraternal relations with these Churches, and instructed the Table to express to them the feelings of gratitude and Christian affection of all the Waldensian Church.

The absence of two of the greatest benefactors of the Waldensian Church was remarked in the Synod, that is to say, of General Beckwith and Rev. Dr. Gilly. The love and reverence which every Waldensee cherishes in his heart for such remarkable benefactors, called all to feel deeply their loss; but this same reverence prevented the members from inquiring in the public sittings for the cause of their absence; but in the private session of this evening the reasons for which neither of them had been able to accept of the invitation to attend the Synod were explained. The Assembly unanimously instructed the next Table "to express to Gen. Beckwith and Rev. Dr. Gilly how happy it would have been to have had them in its midst, and to assure both of them of the lively affection and profound gratitude which the Waldenses entertain for them."

On Thursday the 1st of June the Synod met, and, after religious worship, resumed the discussion concerning elders; and resolved that their choice should be made known by the heads of families of the parish; and that the elders before being installed in their charge, must undergo an examination as to their faith and practice; and that when an elder is so situated as not to be able to exercise his duties, he shall retain the honorary title of elder, and that they shall proceed forthwith to the election of his successor.

After various resolutions of local interest, the Synod occupied itself with the subject of education, and determined that an ordinance should be made for the further melioration of instruction in the college. It referred and commended to the Table a petition from the Vallies of Perouse and St. Martin, for the establishment of an industrial school. It charged the Table to employ all the means in its power, that the interests of education among the Waldenses should not be injured by the law, which is shortly to be brought forward in the Legislature, on Public Instruction.

Considering how very important it is to provide for the Church a good ministry, the Synod ordered that the examination, as to faith, to which can-

didates for the ministry must submit, must receive the approval of a clear majority of the whole body of the pastors, the clear majority of those present being insufficient.

The Synod of 1848 decreed that the festival of the Waldensian emancipation should be annually celebrated; but the wintry season in which it falls, not permitting it as a general thing to be celebrated with befitting solemnity, the present Synod determined that that festival shall be celebrated on the day of the festival appointed by the government.

After various other discussions of propositions of a rather local interest, the body entered upon the great and interesting question of establishing a faculty of Theology for the Waldensian Church. The Synod of 1851 had already expressed such a desire, and the Table during the three intervening years had occupied itself effectually in order to realize the plan. The Assembly unanimously resolved that a faculty of Theology must be opened in the Waldensian Church. But here precisely arose great discussion whether it was for the best that such establishment should be in the Vallies, and not rather in some large city of the kingdom. There were very strong reasons on each side, which were exhibited with much eloquence, particularly by the pastor, Mr. Revel of Bobi, and by the evangelist, Mr. Meille; various members of the Synod spoke on different sides of the question, and the Assembly decided that the Faculty of Theology should be established at La Tour.

On Friday, the 2nd of June, the Synod was to complete its labors: it met therefore, at six in the morning. Various subjects of economy fell under the examination of this day. The religious and moral education of the youth of the college was next considered, and by a unanimous vote, such instruction was recommended to the Church, and to the directors of the college in particular.

Before ending its deliberations, the Assembly wished to express, by a unanimous vote, the gratitude of the whole Waldensian Church, and the devotion it entertains towards the King, Victor Emanuel II. under whose protection the present Synod has been able to meet in liberty and peace. Cordial thanks were expressed likewise to the Syndic of La Tour, to the National Guard, and to the inhabitants of La Tour and of St. Jean, for the kindness and hospitality which the members of the Synod had received from them.

After which the Synod proceeded to the election of the executive power, called the Table, and all the members were re-elected one by one, and by large majorities; for Moderator, Rev. John Peter Revel; for Adjunct Moderator, Rev. Peter Lantaret; for Secretary, Rev. Durand Canton; Messrs. Joseph Malan, banker and deputy of the Parliament, and Stephen Gay, merchant at Perouse, were elected lay members of the Table.

A service of mutual edification and prayer, which lasted about an hour

and a half, closed the Synod, the memory of which will not easily be effaced from the hearts of those who had the pleasure of attending it.

No one can read the preceeding notice of the proceedings of the Synod of the Waldensian Church at its late meeting, without being struck with the great care with which that body watches over the churches committed to its supervision. The simple narrative gives us a very interesting insight into the mode in which they conduct their business. Our readers will be happy to see that the Rev. Dr. Revel, who visited us last year (and who is pastor of the Church of Bobi, or Bobio as they call it) has been chosen Moderator of the Table or Provisional Committee for the next three years, whose functions are so important during the intervals between the meetings of the Synod.

The Synod have resolved two important questions.

1. They have decided to have a Theological Seminary of their own (a subject which Dr. Revel brought prominently before our Churches,) and 2nd that it shall be established at La Tour, which is their most important town, and where is their college. This village is quite accessible also, being situated at the entrance of the valley of Lucerne, some 28 miles south-west of Turin.

Probably no other body of Christians of the same size in the world is charged with so important a "mission" (to use a word which is almost "cant" in these times) as the Waldensian Synod. The Saviour seems to be about to open Italy to their efforts. "*Because thou hast been faithful over a few things I will make thee ruler over many things.*" Matth. xxv. 21.

The Home Field.

THE YOUNG IMMIGRANT.—A LESSON FOR PROTESTANTS.

In the progress of that ceaseless and wide spread immigration which has reached the most retired hamlets of our favored country, a youthful stranger made his appearance in a small secluded village, situated upon the mountains in the western part of Massachusetts. He was poorly clad, rustic in aspect and manners, and nearly unintelligible in his speech. Though untaught in schools of science, he had become initiated into the practice of the vices prevalent in the Emerald Isle, the place of his nativity.

Notwithstanding the repulsive appearance, ignorance, and vicious habits of this youth, he was kindly received by the good people of the village, invited to their schools and religious assemblies, and taught in private the way to secure his present and future well-being. These means were effective in awakening and quickening his intellectual energies and religious sensibilities.

The writer well recollects inspecting the school where he made his first essays in the art of reading, when he had so far advanced as to master short sentences, inserted in his spelling-book for the practice of learners. He was ambitious to make progress, and inquired with great reverential earnestness if he might read in the New Testament. On being answered in the affirmative he manifested much satisfaction.

He soon learned to read and write, made sensible improvement in his conduct and manners, and apparently imbibed the religious principles of his benefactors. While an inmate of a pious family he became impressed in regard to his spiritual condition, and gave hopeful indications of a saving change. Though trained to a blind and bigoted faith, little was said to him respecting his former views.

After he had in a good degree experienced the benefits of a Christian civilization, a population of nearly one thousand immigrants, in consequence of the proposed construction of a railroad through a difficult mountain pass, were located in the town where he resided. Individuals, prompted by the same feelings which had incited to labors for the good of this youth, were led to inquire what could be done for their new neighbors. The first movement was made by one who had conceived the idea of benefiting them by the direct use of the ordinary religious means. With little knowledge of the Irish character, or of their peculiar prejudices, he made his way alone to one of their villages, but was received with a coldness not calculated to strengthen the hope of accomplishing his design. On a subsequent call, accompanied by his wife and a young child, an interest was manifested, particularly by some uncared-for little children, upon the reception of a few tracts and elementary picture-books.

It appeared that these people, though unwilling to be made objects of curiosity by their American neighbors, and opposed to receiving them as professed religious instructors, could readily appreciate real sympathy, expressed in words and acts of unostentatious kindness. Visits were repeated and various means used to gain their confidence, and to incite in the minds of their children a desire for improvement, until through discouragement from want of marked success they were for a time discontinued.

After a brief interval the youth with whom this narrative commenced called upon the above-named individual, and stated that his countrymen wished him to establish a school for the benefit of their children. This young man had made their acquaintance, and given them a favorable im-

pression with respect to the character of their visitor, thus providentially preparing the way for him to do them good.

Effective measures were at once taken for building a commodious house and for establishing a school under an experienced teacher, but when opened it was attended by but two of those for whom it was designed. The enterprise was novel and prejudices not wholly removed, while the children were wanting in suitable clothing. Under these circumstances the teacher was compelled to act the part of a missionary, and the benevolent were called upon to furnish needed apparel for these destitute strangers. By these means the house was at length filled with learners; though at first, from their rudeness and lack of home-discipline, great patience was needed on the part of their instructor. The pupils, a large portion of whom were ignorant of their letters, made commendable progress in the attainment of knowledge, and evinced a ready susceptibility of moral improvement. A small select library, composed in part of tracts, was furnished for the school, together with a New Testament for each scholar, the teacher being charged with the duty of inculcating its essential truths.

During a personal visit the history of the scene of Gethsemane was read in order, and occasion taken to remark upon the expiatory sufferings there commenced. A deep interest was manifested, and subsequent developments have warranted the belief that permanent impressions were then produced.

This school was continued under intelligent and pious instructors until the removal of most of the scholars, which was nearly three years from its commencement; and from the interest taken by parents it became in the latter part of this period self-supporting. It was subsequently adopted as a public school, and several families now remain to enjoy its privileges. A large number of youth and children have not only by these means acquired the art of reading, and made respectable advances in other studies, but they have been disabused of prejudices, learned to love their Protestant friends, and to receive moral and religious instruction from their lips, while through them access has been gained to the hearts of parents, and a desire for general improvement created.

Among the various obstacles encountered in this work was what may perhaps be appropriately termed a civil war, which raged for some time between two hostile clans, and for a season obliged the weaker party to take refuge in the adjacent mountain fastnesses. This trouble is supposed to have been occasioned by habits of intemperance, which tended greatly to counteract every effort to improve the condition of this unfortunate people. But when the pressure of discouragements from this source was most sensibly felt, the tide of influence raised by "Father Matthew" reached them, and effected a general reformation.

The way seemed then prepared for an indefinite extension of the system

of means so auspiciously commenced. A second school had previously to that event been successfully established, and a building erected for its accommodation. Several others were by special efforts subsequently opened, and public schools made free for their reception, so that most of the children of laborers employed upon the portion of railroad then under contract were favored with the privilege of common-school instruction.

An influence in favor of educating the children of immigrants was thus originated, which is believed to have been widely spread and salutary in its effects.

Measures were taken to bring the subject before the Legislature of an adjoining State, into which the stream of immigration flowed, consequent upon a call for laborers upon the many public works there in process of construction. Provisions were made in a general law enacted by that body, designed to meet the wants of unsettled or destitute immigrant children. The question of using the Bible in common-schools, together with that of establishing separate schools for Catholic children, is understood to have been thereby raised; which, with other public notices, have contributed to direct the attention of the community to the intellectual and moral elevation of our foreign population.

The immediate antecedent of this train of sequences appears to have been the spontaneous kindness shown by a few humble individuals to an unpromising stranger boy.

May not the incidents of the foregoing narrative become suggestive as to the manner in which our civil and religious institutions can be made most successfully to bear upon that ever increasing population, annually cast upon our shores? And has not Providence shut up the benevolent and patriotic to their work by connecting with their faithfulness our destiny as a free Christian nation?

OUR BOOKS: AN IMPORTANT PROPOSITION.

We beg leave to call the attention of our readers to a most important subject. One of the objects which the Board have much at heart is *the Enlightening of the people of this country* BY MEANS OF THE PRESS. To effect this two things are doing by the Society. 1st One is the publishing of a Monthly Magazine of 48 pages, which contains not only such intelligence about the operations of the Society as can with prudence be published, but also many articles setting forth the nature and influence of Romanism. Besides this, the Board publish a Monthly Sheet (the Missionary Intelligencer) in *English*,

and one (the *Missions-Blatt*) in German. The Magazine makes at the close of each year a volume of 576 pages in octavo, which costs but a dollar; and if the postage be added, no more than one dollar and six cents. There is scarcely a number of the Magazine which does not contain single articles that are worth more to every attentive reader than the subscription for a year. Four such volumes have been issued, the fifth is in course of publication. 2nd Another mode in which the Board employs the press is to publish *books*, and these of two classes; one to enlighten Protestants in relation to the erroneous doctrines and corrupt practices of Rome—in other words, the *nature* and *influence* of Romanism; and the other to convince Romanists themselves of the delusive heresies and unscriptural character of what is called the Roman Catholic Church, and bring them out of them into the knowledge of the true Gospel. It will be readily perceived that these two series, though written for different classes of people—that is for Protestants and Roman Catholics—contain a great deal of common truth, and of methods essentially the same of reaching it. Nevertheless the works are very different in many respects.

Of *books* the Board have published a series which has now become quite considerable. Let us give a brief notice of them; we think that our readers will be pleased with such a paper. They will perceive, before they come to the close of this article, the importance of it. We shall give their titles, and say a few words about each.

1. ROMANISM COMPARED WITH THE BIBLE. (256 pages 18mo—price 30 cents.) The object of the work is to submit the teachings of Rome, on more than twenty great topics,—such as *the Holy Scriptures*, *Traditions*, *the Church*, *Prayer and Divine Service*, *Images*, *Fasts*, *Sins*, *the Civil Authority*, *Faith*, *Indulgences*, *the Sacraments*, *Certainty of Salvation*, *Purgatory*, *Transubstantiation*, etc.—to the test of the Sacred Scriptures. The method pursued is an admirable one. The doctrine of the Roman Catholic Church is first set forth in the language of *Bellarmin*, *Bonaventura*, *the Council of Trent*, or some other acknowledged authority in that Church, and then are placed, in immediate connection and contrast with it, the declarations of the Word of God on the same subject. The work has been executed with great care and good judgment. If any of our pastors would form classes for the express study of Romanism, they could not do

better than to make this work a text-book, and require every member of the class to study it chapter by chapter, and commit to memory the passages of Scripture that are quoted in it. In this effective way our Protestant people, young and old, may be made to know thoroughly the errors of Rome, and how to refute and withstand them.

2. MIDDLETON'S LETTER FROM ROME, WITH THE AUTHOR'S DEFENCE OF THE SAME. (194 pages, 18mo., price 25 cents.) This is the most complete demonstration in the English language of the exact conformity between Popery and Paganism. The object of the Author was to show that the religion of the present Romans is derived from that of their Heathen ancestors. The latter part of the volume contains the Author's defence of his book against a Roman Catholic opponent. The volume contains an interesting Introduction by the Rev. Dr. Dowling, and also an Appendix, in which there are several chapters confirmatory of the positions taken by Dr. Middleton. This work ought to be read by all who desire to have an insight into Romanism.

3. POPERY, THE MAN OF SIN AND SON OF PERDITION. (449 pages, 12mo., $1 25.) This invaluable work, by the Rev. Robert Gault, was published last year in Scotland, and was called forth by the British Branch of the Evangelical Alliance, and received one of its premiums. We consider this volume as one of the best works to be placed in the hands of all men who wish to know the nature of Romanism, the rise of its various heresies and corrupt practices, as well as its present position and influence in the world. The book is handsomely printed, and neatly bound in cloth, and lettered. It deserves a wide circulation. We recommend it with entire confidence.

4. FOX'S BOOK OF MARTYRS. (432 pages, 12mo., price 75 cents.) This book contains an abridgment, judiciously made, of the large work which bears the same name. It sets forth, in a comparatively short compass, all the great facts of that celebrated work on Martyrology, and is not too long to be read with ease by any individual or family, even in this busy age. It literally contains a history of the lives, sufferings, and triumphant deaths of many of the Primitive as well as Protestant martyrs, from the commencement of Christianity to the latest periods of Pagan and Popish persecution, including a notice of the Inquisition, the Massacre of St. Bartholomew's Day in France

and the general persecution under Louis XIV. and the bloody scenes in the Irish Rebellion of the year 1641.

5. RISE AND FALL OF THE PAPACY. (230 pages, 18mo., price 30 cents.) This remarkable work is from the pen of the Rev. Robert Fleming, and was first published in England in the year 1701. It attracted considerable attention when first published, and very much some six years ago. It is full of most interesting views and opinions respecting the *pouring out of the vials* spoken of in the XVIth Chapter of the Book of Revelations, the decline of the Papacy, the destruction of Mohammedanism, the Calling of the Jews, &c. Some of the Author's "*predictions*," as they have been called, respecting the Revolutions of France, are very striking. No one can read this book without profit.

6. THE TRIAL OF THE POPE, THE ANTICHRIST, OR MAN OF SIN, FOR HIGH TREASON AGAINST THE SON OF GOD. (173 pages, 18mo., price 25 c'ts.) This most interesting little work was first published in Dublin. Additions have been made to it, to adapt it to our country. Under the form of a regular *trial*, the Pope is convicted of *treason against the Son of God!* There is the court, the judge, the jury, the attorney general, the witnesses, (the sovereigns of Europe, reformers and martyrs, the President of the United States,) &c. &c. It is altogether a most ingenious, readable, and instructive book.

7. LIFE OF THE REV. HERMAN NORTON; to which is added, STARTLING FACTS, &c. (146 pages, price 30 cents.) The first part of this volume contains the admirable discourse of the Rev. Dr. Tappan, (now President of the University of Michigan,) on the Life and Death of Rev. Herman Norton, with an Introduction by the Rev. Dr. Dewitt, and "Reminiscences" by Dr. Lansing. The second part contains two very interesting and important works from the pen of Mr. Norton, entitled, STARTLING FACTS and SIGNS OF DANGER AND OF PROMISE. Both these essays ought to be read by every man who deserves the name of *an American Patriot.* They have been widely read already, but they merit a far greater circulation and perusal.

Mr. Norton was emphatically a *good man.* He had long and successfully labored as a minister of the Gospel before he became the Secretary of the American Protestant Society. At the time of his death he was one of the Corresponding Secretaries of *The American and Foreign Christian Union.*. Dr. Tappan's discourse is an elo-

quent, finished, and just portraiture of the character and labors of this excellent man.

8. PERSECUTIONS IN MADEIRA. (285 pages, 18mo., price 38 cents.) This most interesting volume contains a record of facts concerning the persecutions in the island of Madeira, the flight of a thousand converts from Romanism to the West India Islands, and also of the removal of many of them to the United States, where they are now settled, in the State of Illinois. This work has had a large sale, but it deserves a far greater one. It is well calculated to open the eyes of those among us (and there are many) who think that Rome has ceased to hate the Gospel, and has lost all disposition to persecute those who abandon her fold.

9. THE STORY OF THE MADIAI. (303 pages, 18mo., price 38 cents.) This volume contains a full account of the persecutions endured by Francesco Madiai and his wife Rosa, in Tuscany, (for reading the Bible to their friends,) their trial, the arguments of the lawyers, the judgment of the court, their imprisonment in the penetentiary, the efforts made in Europe and this country in their behalf, the great public meeting in New-York, Dr. Bethune's eloquent speech on the occasion, Archbishop Hughes' letter and two replies to the same, resolutions of various meetings and bodies, the final liberation of the prisoners, and their arrival in France, &c. &c. This work also admirably exhibits the ever-enduring hatred of Rome to the true Gospel, and her untiring efforts to suppress its progress.

10. CIOCCI. (156 pages, 18mo., price 25 cents.) A narrative of the iniquities and barbarities practised at Rome in the Nineteenth Century. A very interesting book, written by Signor Ciocci, once a monk in Rome, now a Protestant in England. The Society has published this work in German also.

11. A BOOK OF TRACTS ON ROMANISM. (206 pages, 18mo., price 30 cents.) This volume contains valuable Tracts on the *Origin and Progress*, CRUELTIES, FRAUDS, *Superstitions*, *Miracles*, *Ceremonies*, *Idolatrous Customs*, *&c.* of the Church of Rome, and is a most instructive one. No one can possibly read the dozen Tracts contained in it without being greatly profited.

12. THE COUNCIL OF TRENT. (119 pages, 18mo., price 18¾ cents.) This little volume contains a summary of the Decrees and Canons of that famous Council, with a Preface and Notes by the Rev. Dr. Brownlee. For those who have neither the time nor the

opportunity to read the great works of Sarpi, Palavicini, and others, this small book will be invaluable. No one can know Romanism well without being acquainted with the doings of the greatest of all the General Councils called together by the Popes.

13. The wonderful Adventures of a French noble Lady. (100 pages 18mo., price 18¾ cents.) This volume records the astonishing adventures of a lady belonging to the French nobility, and the intrigues of a popish priest to ruin her. It has been justly pronounced a most thrilling narrative.

14. Foreign Conspiracy against the Liberties of the United States. (191 pages 18mo., price 25 cents.) This little work is from the pen of Professor S. F. B. Morse, inventor of the telegraph, &c. It has been much read within the last few years; and facts are daily occurring which confirm many of the views presented in it. It ought to be read by every American citizen.

15. Conversion and Sufferings of Sarah Doherty. (128 pages 18mo., price 18¾ cents.) This is one of the best of the Society's smaller publications. Its statements may be implicitly relied on.

16. The Protestant Exiles of Zillerthal. (107 pages 18mo., price 18¾ cents.) A most interesting history this, of the conversion of several hundred Romanists in one of the vallies of the Tyrol (in Austria) a few years ago. The writer of this notice met them, one rainy day in the month of September 1837, on the road from Salzburg to Lintz, as they were quitting their native land for the kingdom of Prussia. Never shall he forget the interesting conversations which he had with them.

17. St. Patrick, with Sketches of the Albigenses and Waldenses. (Price 50 cents.) This work was written by the Rev. Dr. Brownlee. A new and enlarged edition of this excellent book is in course of preparation, and will soon be published.

18. Gavazzi's Lectures. (393 pages 12mo., price 50 cents.) This volume contains the lectures complete which this celebrated Italian convert from Romanism gave whilst he was in this country. It is a work of a peculiar character, and gives information which should be highly appreciated by the American patriot as well as the Protestant Christian.

19. Secret Instructions of the Jesuits. (104 pages 18mo., price 18¾ cents.) A very important book; the times demand that it should be extensively known and well pondered.

20. PREMIUM TREATISES, No. 1 AND 2. (242 pages 18mo., price 30 cents.) This volume contains two most valuable treatises, for which their authors, "Civis" and Rev. A. A. Lipscomb received the premiums offered by the Society for the best essays on the subject. The first is entitled, *Romanism incompatible with Republican Institutions;* the second, *Our Country, its Danger and Duty.*

21. THE ROMAN CATHOLIC RELIGION VIEWED IN THE LIGHT OF PROPHECY AND HISTORY. (195 pages 18mo., 18¾ cents.) This excellent work is from the pen of Dr. Brownlee.

Besides these twenty-one volumes, the Society has issued Kirwan's Letters in German, a French Hymn Book containing more than 300 hymns, and quite a number of small works, in the shape of Tracts, such as THE BIBLE. DO YOU PRAY FOR ROMAN CATHOLICS? AN ANSWER TO PRAYER. THE ROMISH BISHOP'S OATH. PROTESTANTISM THE OLD RELIGION, POPERY THE NEW, &c.

The Society has also several works now in hands, which will be published in the course of the autumn and next winter.

An entire set of the above-named volumes, neatly bound in cloth and lettered, costs about eight dollars, at the prices named.

Now what we would most respectfully propose is:

1. That wherever it is practicable, a set of the publications of the Society be placed in the Sabbath School Library for the benefit of teachers and scholars—especially the larger scholars. Several of these books will be found to be interesting as Sunday School books. The entire collection will cost, as we have just said, eight dollars, even at the prices above-named, which are certainly reasonable enough. The Committee, however, have resolved that the entire set, when taken at one time, shall be sold for *seven dollars*—a reduction of more than 12 per cent.

2. We would suggest that all the publications of the Society be placed in Pastor's libraries, and Congregational and Parish libraries. They will be found to be eminently useful there. It would require but a very little effort on the part of one or two individuals in each church to accomplish this object. The entire collection would constitute a most appropriate present to a Pastor's library. Seven dollars is but a small sum. We hope that this suggestion will be properly appreciated by many of our readers. The late Dr. Alexander, of Princeton, expressed, not long before he died, to the writer

of this article, a deep interest in the Publications of the Society, and desired to possess them all. *

3. And finally, many of our readers would be benefited by procuring for themselves, and reading all these publications. They could hardly lay out seven dollars in a way which would be more advantageous to themselves—securing for them that knowledge of Romanism which the state of things among us demands that every Protestant should possess.

We may say that four volumes of the *American Protestant Magazine*, and the four volumes of the American and Foreign Christian Union, which the Society furnish, neatly bound,—the former for a dollar and a quarter a volume, and the latter for the same,—would be a very useful and interesting addition to any library, whether for the congregation, the neighborhood, the Sunday School, the pastor, or the private christian; for each one of them contains articles of permanent value.

In our next number we shall speak of books relating to Romanism which the Society has not published, but which it will furnish at its Rooms, 156 Chambers-street, New-York, as well as through its Colporteurs and Missionaries, upon the most favorable terms practicable. It is the great purpose of the Society to promote the circulation of books calculated to be useful to the people who constitute our churches and congregations.

RESOLUTIONS OF THE SYNOD OF MICHIGAN

(AT ITS MEETING IN JUNE, 15, 1854.)

Resolved: That the American and Foreign Christian Union deserves our regard and confidence; as it forms the bond of union for all Evangelical Protestant denominations, and affords an efficient instrumentality for their co-operation; as it zealously exerts its influence to secure to our American citizens freedom of conscience, and protection in its exercise, from foreign governments; as it vigorously prosecutes the work of publishing books and tracts to enlighten both papists and protestants, in reference to the great delusions and dangers of Romanism; and as it affords a medium for efficiently extending our christian sympathies, with persecuted Protestants, in foreign lands.

Resolved: That we regard, with deep interest and satisfaction, the effort

* For the sum of Five Dollars a very suitable selection of our books will be furnished for Sunday School libraries. This will embrace all those works which are most likely to interest and instruct the young.

made in the Senate of the U. S., and hope it will succeed in securing from our Government effectual negotiation and interposition, for the assertion of the rights and liberty of conscience, in the worship of God, and the protection in the same, of our fellow citizens residing or travelling in foreign countries, and the unmolested and christian interment of such as may die while abroad.

RESOLUTIONS OF THE ASSOCIATE REFORMED SYNOD.

The Associate Reformed Synod of New-York, having heard with much pleasure the statements of the Rev. Mr. Searle in regard to the objects and operations of the American and Foreign Christian Union, it was resolved, that the American and Foreign Christian Union be commended to the congregations under our care as an organization worthy of their sympathies, prayers, and aid. J. B. Scouller, Stated Clerk.

Foreign Field.

FRANCE.

The following extracts, taken from a letter from an officer of The Evangelical Society of France, will show that our brethren of that noble Association have no thought of relaxing their efforts. We trust that better days are drawing near. This letter was written two months ago, and before the occurrence of the events referred to in the first pages of this number of our Magazine:

"Some time has elapsed since you received any communication from the Evangelical Society of France. You may have thought that it had slackened its course or furled its sails during that stormy weather. No such thing, never did it display a greater amount of activity; it is firm in the resolution to raise higher and higher the standard of the Gospel. The honor of our holy cause is interested in the continuation of our exertions. If we give up, it is obvious that our adversaries will avail themselves of it, not so much against us as against the principles which we represent.

"So far from slackening our course, we have determined to consolidate and extend our work. First, we will make renewed exertions in Paris, where we enjoy more liberty than anywhere else. The dispositions of the population are excellent. Many doors of usefulness are open to our evangelists. We will establish two important schools in two quarters of the metropolis where we have none. We have appointed a pastor in the

faubourg St. Antoine, where we had already established a female school, which is in a prosperous condition; and if our friends give us efficient support, we are assured that we can multiply the works of evangelization in the metropolis.

"We are actively prosecuting our work in our other fields of Missionary labor. We have not suppressed one single Missionary post; it is precisely in the field where we have persecutions to encounter, that we must make renewed and more systematical exertions. A few extracts from our correspondence will convince you of this.

"The public meetings have been interdicted at Alençon; an evangelist who is stationed in that place writes as follows:

"'On April 28, when I arrived at Alençon, in company with Mr. D., I visited half a score of families, where I met with the most cordial welcome. They were highly satisfied when I told them that I should remain at Alençon, as long as that was necessary, if they profited by my evangelical teaching. On the ensuing day we visited some dozen persons, who evinced heartfelt satisfaction at having an evangelist to teach them the way of the Lord. On Sunday, April 30, I held four small religious meetings, at three different houses, and one in the parsonage. All these friends were delighted and thankful at these four meetings. Some forty persons heard something of the Word of Life. During the week I continued paying visits in the town and surrounding villages. I met with the most cordial reception everywhere. Almost every day of the week I held small meetings at the parsonage or at different houses.

"'On Saturday, May 13, I was called upon to perform the burial of Mrs. D. That lady had been born in the Protestant religion. About 200 persons, of every class of society, attended the burial in the cemetery. I read a portion of the First Epistle to the Corinthians, and then offered up a prayer, in which I made serious appeals to the consciences. I recited the Lord's Prayer and the Apostles' Creed. All were serious and collected. A magistrate and several ladies were among the hearers. Everything was calm and orderly. Several operatives were saying to one another, what an excellent prayer! why are those worthy people prevented from celebrating their worship publicly? A gentleman came unto me and said: "You profess pure Christianity, Sir, it is the doctrine of the Apostles."

"'On Sunday 14th, I had a meeting at Mrs. M.'s, which was attended by some twenty persons. Among them were our friends C., who had traveled nine miles to attend the meeting. I was so deeply moved in seeing the eagerness and the joy of all those friends, that I was scarcely able to speak.'

"You know, dear Sir, that in the Haute Vienne our action is much counteracted by the authorities; the work, however, is prosecuting with a great deal of activity. The schoolmasters who cannot hold public schools,

go from house to house and give lessons of instruction to the children, and evangelize the parents. The pastors go also from family to family, and impart evangelical teaching. The following letter from Mr. L., pastor at Limoges, may give you an idea of the dispositions of the authorities.

"'A few weeks ago, in a council which is called *le conseil de revision*, the prefect of Limoges, turning to the mayor and deputy-mayor of Ville Favard, asked them whether we were always holding our meetings and preaching our *lies*. You must know, said he, that I have been appointed by the Emperor to restore public order in the Department, and I will never allow the establishing of any religion which is not acknowledged by the State. But, said the deputy-mayor, why do not you shut the Protestant temple at Limoges? At Limoges, said the prefect, there are Protestants, while there are none at *Ville Favard*. The deputy-mayor rejoined, that the Protestants at Limoges had begun like those at Ville Favard, and that if there are some ancient Protestant families at Limoges, they do not date back farther than the Reformation of the sixteenth century, when they abandoned the Church of Rome, as those of Ville Favard did ten years ago. Hold your tongue, said the prefect, I forbid your adding a word more; it is with a view to make opposition that you have separated yourselves from the Catholic Church, but my will is that you should return to that Church, and you shall. Then, calling the police-commissioner, he said to him: "Go to Ville Favard by day and by night, at every moment, draw official reports, and let us drive away these disturbers.

"The pastor of Ville Favard could not help continuing to hold small meetings; the people *will* have those meetings, and the pastor cannot refuse them. He is obliged to take many precautions, as the Vicar is frequently sending spies to watch him.'

"But we have also many encouragements; the pastor at Thiers writes as follows:

"'The state of things is satisfactory; there is more constancy and resolution than I could have hoped for, although our adversaries strive to the utmost to terrify our people by horrible or ridiculous threats. I visited one of our friends who was on her dying bed. After informing her, confidentially, of the menaces of the prefect, she said: My life will probably be very short, but if I recover I will never abandon my Saviour. Let them murder me, they will kill only my body; I will go to Jesus, in whom I have found my light, my strength, and my support. I have placed my confidence in Him, I shall not die though they should kill me. To die for the name of Jesus is not to die.'

"You may perceive that we never were in a more serious situation. But at the same time, never was it more necessary to make renewed exertions. The end of that crisis seems to be at hand. In our next letter we

will inform you of the steps we have taken in behalf of religious liberty. But whatever may be the decisions of the authorities, we are firmly decided to evangelize. If the solution be favorable we will multiply our Missionary stations. If it be unfavorable, we will appoint a greater number of laborers to evangelize from house to house. The honor of the Gospel requires that our labors should be more widely spread. We therefore boldly say to our friends, so far from their support having become less necessary to us, we stand in need of it more than ever. We are engaged in a warfare, and our friends will not refuse sending ammunitions.

"With Christian regards and much esteem, we remain, dear Sir, yours very truly, E. de P."

HAYTI.

Our missionary in Hayti writes in good spirits. He preaches the gospel once more with freedom, and with no little encouragement.

SOUTH AMERICA.

The Rev Mr. Williams feels much interest and good hope in his work.

CANADA.

Our friends of the French Canadian Missionary Society are prosecuting their work with vigor and success. The Grand Ligne Mission is prospering.

ITALY.

Our readers will find much to interest them in regard to the good work in the kingdom of Sardinia, in the account which we have given, in another part of this number of our magazine, of the recent meeting of the Synod of the Waldenses. We may add here, that the Rev. Léon Pilatte, who is personally known to many of our readers, is now the pastor of the Franco-Italian chapel at Nice, under the care of the Waldensian Synod, or rather of the "Table," which is the Executive Committee of that body.

BELGIUM.

Letters from the Rev. Léonard Anet of Brussells, acknowledging the reception of $400 sent to the Evangelical Society of Belgium, by our Treasurer, speak very encouragingly of the work in that little kingdom.

IRELAND.

The Rev. Alexander King writes that he is carrying into effect

the enlarged measures of the committee, and fears that this fact will prevent his coming over to give a series of lectures in our principal cities, as the Board have desired him to do. The question however, is not decided.

THE WORK IN HUNGARY.

The Board have requested the American Missionaries to employ, if they think best, the Rev. Mr. Dudas, to labor among the Roman Catholic Hungarians, Poles, and Germans in Constantinople and its neighborhood, as well as in the valley of the Danube. In the meantime, we have received—too late to take any notice of it in this number—a very interesting letter from that brother. He writes in Latin.

A GREAT ENCOURAGEMENT.

We have received another donation from the church of the Rev. Mr. Coan at Hilo, Sandwich Islands, of *one hundred dollars*, to aid the Society in the work of spreading the truth in France and other papal countries abroad, as well as among the Romanists at home. This is not the first, nor the second, nor the third donation of a similar amount, which that church has sent us within the last few years. And yet they have never been visited by an officer or agent of the Society! They have not waited for that. Their pastor has told them about its operations, and *that has been enough.*

Would that hundreds of churches, not so far off, would imitate their example!

Movements of Rome.

It is evident that many sensible Romanists in this country are convinced that some of their clergy and editors have been going quite too fast of late. They have advanced sentiments so very un-American, so repugnant to the good sense and liberal feelings which characterize a portion of the Roman Catholic Church, that there are decided symptoms of alarm and dissatisfaction in certain quarters. General Cass' Speech in the Senate of the United States, and some remarks by Mr. Badger and some other members of the same body, have had no little influence in creating this state of things. We are

persuaded also that the great meetings held in this city, last winter and the preceding one, in behalf of the Madiai, and the religious rights of Americans when in foreign lands, also contributed to the same result. The innate and infamous intolerance of Rome has been shown up to this nation, by all these means, as it never was before.

Nor has this been unattended by palpable results. The *Shepherd of the Valley*, the ablest of all the Roman Catholic newspapers in our country, and the most hostile to every thing that is Protestant and American, has been compelled to stop. The same thing has happened to a Roman Catholic paper in Buffalo. Still more, the *Freeman's Journal*, edited by a protegé of Archbishop Hughes, has been compelled to cease to appear semi-weekly. All these things are *signs*, and indicate that Rome is compelled to be more careful not to show too soon her true character.

Still more, Dr. Brownson, the coryphœus of Rome in these United States, alarmed at the prospect of things—especially at the progress of the new American party, the "Know-Nothings," has published in his "Review" for the month of July an able article which is entirely in the spirit of a native American! This astonished every body, Protestants and Romanists. Let us give a paragraph or two; as a sample of the whole.

"Our foreign-born citizens must permit us to say that they have been imprudent, and have committed some serious mistakes. It is wrong to claim as a natural right what is really only a boon. No nation is bound to admit foreigners to all the rights and immunities of natural-born citizens. Men are naturally attached to their native soil, and on that soil have certain natural and inalienable rights, which the government is bound to recognize and protect; but they do not and cannot carry their rights with them to another country. If they choose to emigrate, and fix their residence elsewhere, they must accept it subject to such conditions, not repugnent to the *jus gentium*, as the nation which concedes it sees proper to annex. The nation has the natural right to preserve itself, and that which constitutes it what it is,—its national spirit, genius, usages, manners, and customs,—and therefore has a natural right to guard against any influx of foreigners, which in its judgment is incompatible with the maintenance of its identity. For foreigners to claim as a natural right to be placed on an equal footing with natural born citizens, is entirely to misinterpret American republicanism, and to assert that abominable doctrine of the solidarity of peoples maintained by the infamous revolutionists of Europe, and which is incompatible, not only with all regular government, but with all national independence."

This is sound doctrine—very sound doctrine. But see what he says of the Irish and some other immigrants:

"It cannot be denied that they are a miserable rabble, unlike any thing which the country has ever known of native growth—a noisy drinking and howling rabble, &c."

Alas, this is too true, especially of the portion of them who belong to Dr. Brownson's own Church.

We can only give one more extract; it is indeed to the point:

"But whatever the doctrines they avow, or the real convictions of their minds, it must be conceded that the great body of foreigners, naturalized or simply resident among us, are not republican in their spirit, their interior habits and their interior life and discipline. They have not that inward and abiding sense of the state, of law in the abstract, and of liberty with authority, which is so essential to practical, as distinguished from theoretical republicanism. Hence their invariable tendency to confound republicanism with democracy, and democracy with radicalism. They lack practical republican training."

True, every word of it true, dear Dr. Brownson.

But how has all this been received by the faithful? It has created, as may well be supposed, great excitement and much displeasure. So much so that Dr. Brownson has felt compelled to write to a gentleman in Baltimore, complaining of his Roman Catholic friends, for not having had the intelligence to apprehend his object in writing thus! But here is an extract from this letter to his friend in Baltimore. It was published in the *Catholic Mirror* of that city.

"I had a motive in what I did, and a motive which I supposed would be *patent enough to every intelligent Catholic*, but it seems that in this I overrated their sagacity, and of course must suffer for my mistake. The end I had in view was, I am sure, such as every Catholic who is, and every foreigner who wishes to become a citizen of this Union, would have heartily approved; and believing that I enjoyed the confidence of the Catholic public, I felt very sure of accomplishing it. But I was mistaken, and by the hastiness and passion of my Catholic friends, it has been defeated.

But allow me, gentlemen, to conclude by calling your attention to one or two facts, which should be known without my telling them. *We Catholics are in a small minority, and the sentiment of the country is strongly anti-Catholic.* Every measure that we oppose as hostile to us, the country will favor and adopt; and every measure we *support as favorable to our interest*,

it will reject. I am sorry that it is so, but so it is: and I think that in regard to matters which depend on popular votes, and in which we are interested as Catholics, the more quiet we keep, the better it will be for us. *You ought from this to understand me.*"

Well, this is wonderful. If Dr. Brownson would express himself in plain intelligible English, which he is abundantly able to do, he would say to his Catholic friends: "I abhor as much as you do, Native Americanism, but in order to oppose it effectually, I must seem to be in favor of it: for, owing to the hatred which exists in this nation to every movement of Rome, the surest way of evading opposition to the Know-Nothings, and all other Native American organizations, is for us Catholics, who are only a small minority, to advocate that which we wish to defeat." But the redoubtable Doctor was disappointed. He thought that his Catholic friends would have "understood" him; but he has found that he "overrated their sagacity."

In our humble judgment, Dr. Brownson is not fit to be a *Jesuit*. Nor can any native-born American ever become a good son of Loyola. No, No: it requires an Italian, or a Spaniard, or a German to do that. The French and the Irish are better fitted than Americans for the metamorphis which a man must undergo when he divests himself of conscience outright, and clothes himself with cunning and duplicity as with a garment. The most effective Jesuits in Ireland are Italians. Even our Archbishop Hughes would make a poor Jesuit. The Jesuits themselves say that "he has too much of the Wild Irishman in him, (and it will come out,) to be a good Cardinal." We have heard them say so.

View of Public Affairs.

At the date of this writing, (July 29th,) Congress is acting with vigor. Many important appropriations have been voted by one or the other of the two Houses. Should there be united action on them, the public interests will be, it seems to us, much advanced. Of this our readers will be informed by the secular papers. Should the "Reciprocity Treaty" be ratified by all the powers concerned, our relations with Canada, the Provinces of New Brunswick and Nova Scotia, will become far more intimate than they are at present.

Nothing has been done by Congress towards the opening up of

lines of Rail-roads from the Valley of the Mississippi to the coast of the Pacific. Perhaps it is well. They hardly have the light that is requisite to enable them to decide wisely on the best routes and the best ways of aiding the enterprise.

The destruction of Greytown by the Sloop of war Cyane, under the command of Captain Hollins, has excited great surprise and no little indignation. It remains for the Government to justify itself, if it can, for this severe and apparently unnecessary measure against such a helpless village. We fear that trouble will grow out of it: for if we may judge of it from the facts now before the public, we must pronounce it a harsh and rash affair, to say the least of it.

The cholera is making fearful havoc in many of our cities and large towns, both east and west. Thus far its ravages have not been so great as in some former years. With this exception, the health of the country is thus far generally good. The season has also been in the main, a prosperous one. These facts call for devout thanksgiving.

The news from Europe is interesting and occasionally exciting. The affairs in the East are becoming more and more complicated. Indeed, they are almost unintelligible. It would seem as if Austria must come into conflict with Russia, if she sets up to her recent treaty with the Porte. And yet her intention to advance her armies into the Principalities, and the apparent at least determination of Russia not to abandon those Provinces, seems to indicate that she has a hope that peace can be brought about by her mediation and that of Prussia, without much further delay. If she is going to prove unfaithful, however, and is only aiding Russia in protracting the affair on the Danube, until from the pestilential marshes of the lower part of the valley of that river, shall spread abroad in August and September those malignant fevers which will sweep the allied armies—a foe, on whose aid it is not likely that she has failed to count, at least in some good measure—the effect will be most disastrous to the cause of the Allies.

No attack has been made at the time of this writing, on either Sebastopol or Cronstadt, by the large French-American fleets which sweep over the Black and Baltic Seas. We must suppose that some important enterprise is going to be made in the latter direction, if we may judge from the embarkation of thousands of French troops at Boulogne and Calais, avowedly for a descent on the shores of the

Gulf of Finland. A few weeks will bring us decisive intelligence. We must wait.

We apprehend no good from this war, beyond the upholding and saving, for a time, of the Turkish Empire. Certainly without the hearty and vigorous co-operation of Austria and Russia, there is no probability of anything effectual being done to restrain and diminish the power of Russia—certainly nothing, so far as we can see. But the Saviour doubtless has some great purpose to execute, either in the shape of judgment or of mercy—probably of both—in permitting this war to take place. Let us trust in Him.

Miscellaneous.

The Aborigines.—The whole number of Indians within the limits of the United States is estimated by the Commissioner of Indian Affairs to be 400,000. About 18,000 yet linger in the States east of the Mississippi, principally in New-York, Michigan and Wisconsin: the remainder, consisting of Cherokees, Choctaws, and Seminoles, being in North-Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western States of Texas, being mostly emigrated tribes, is estimated at 110,000; those on the plains and Rocky mountains, not within any organized territory, at 63,000; those in Texas, at 29,000; in New-Mexico, at 45,000; in California, at 100,000; in Utah, at 12,000; in Oregon and Washington territories, at 23,000. The whole amount to be expended on account of the Indian service the present year is $1,115,735; of which $532,907 is for money annuities, $136,676 for goods and provisions, $61,862 for education, $94,319 for agricultural and mechanical assistance, and $189,870 for miscellaneous purposes for the benefit of the Indians.

Fathers of British Liberty.—In a noble series of lectures delivered at the Philosophical Institution, on the heroes of the English Commonwealth, Mr. Patrick Edward Dove said he regarded Milton and Bunyan as the two greatest of uninspired writers. The one had produced *Paradise Lost* and the other the true *Paradise Regained.* He said it was Hampden who established in the English mind the idea of liberty; Cromwell established in the English mind the idea of toleration; Blake established in the English mind the idea that Britain must be master on the sea; and Milton established in the English mind the idea of the liberty of the press. This was the special work of these four men—all Puritans—the fathers of British liberty.

Wonderful Relics.—It is said that among the relics which the Roman Church exposes to the credulity of its adherents in different places, are

twelve heads of John the Baptist, all in a tolerably fair condition, besides many fragments of the skull and extra jaws; the hair of the Virgin is exhibited in a number of places, and in a number of colors. In Rome and other Italian cities there are twenty-seven nails of the cross.

OUR PLATE.

We give in this number, in the shape of an *Illustration*, an engraving representing an AUTO DA FE of the Romish Inquisition. The scene is a horrible one, but it is well calculated to increase our detestation of the wickedness of men who profess to be the servants of the meek and lowly Saviour, and yet can do such "acts," not "of faith," (as *Auto de Fé* signifies,) but of infernal cruelty. What Rome has once done, and for ages and in many countries, she would do again if she had the opportunity. Is she not infallible, and therefore bound to do to-day what she deemed right yesterday? If she does not persecute unto death by faggot and the stake, as in former times,—she does persecute unto death even yet by *imprisonment* at least—it is only because she deems it to be inexpedient. "The times are evil," the present Pope says.

Notices of Books.

HISTORY OF THE FRENCH PROTESTANT REFUGEES, from the Revocation of the Edict of Nantes to our own days. By Professor Charles Weiss, published by Stringer & Townsend, in 2 vols. 12mo. We have possessed for months this work in the original French, and have read it with great satisfaction. Personally acquainted with the talented and learned Author, and having aided him by furnishing such *materials* as we could, we have felt an unusual interest in a work, the subject of which is one that appeals to the deepest sympathies of every true Protestant. The work is admirably executed. The translation is faithful, and the style pure and agreeable. The Publishers have done their part well. We sincerely recommend the work to all our readers. The perusal of it will serve to give them clearer views of the nature and tendency of Romanism, and to increase their gratitude for the privilege of living in this Protestant land, and of enjoying its inestimable privileges. We hope that this work will have a very great circulation, for it richly deserves it.

MEMOIRS OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D. D., by the Rev. Dr. Wayland, and published by Phillips, Sampson & Co. Boston; 2 vols 12mo. This excellent work has been before the Christian public of this country and Great Britain for several months. If any of our readers have not yet procured and read it, we counsel them to do both without delay. Dr. Judson was a great and good man, and he lived to do a great and good work. He was fortunate, or rather we are, in his having a biographer who was so able to do justice both to him and to

his labors. No man can read this book without offering up, as he closes it, a fervent prayer that God would raise up many missionaries like to the eminent and useful man who is the subject of it.

History of the Protestant Church in Hungary, from the beginning of the Reformation to 1850; translated from the German by the Rev. Dr. Craig, of Hamburg, Germany, with an introduction by the Rev. Dr. Merle d'Aubigné; published by Phillips, Sampson & Co. Boston. This volume of 560 pages contains a vast amount of information which will be new to most of those who read it. What a history is that of the Protestant Church in Hungary! It is only to be paralleled by that of the Huguenots of France. The House of Hapsburg have in fact been more infamous than those of the Valois and the Bourbons. We had the pleasure to make the acquaintance of the excellent Author of this valuable work when we were in Hungary three years ago; and though we may not speak of him by name, nor say a word even about his place of residence, or his profession, we *may* say that he is of all men in Hungary *the* man for the task. He has done his work well. So has the Rev. Dr. Craig, the excellent and most agreeable missionary of the General Assembly of Ireland to the Jews and others in Hamburg. The introduction is what we might expect from the illustrious Author of the "History of the Great Reformation of the XVIth Century." We hope that the work will have an extensive circulation in this country. It is a *duty* which we owe to Christ to make ourselves well acquainted with the history of His Church in all lands. And certainly Hungary is a country that has special claims to a heartfelt interest; for she was for centuries a rampart for the rest of Christendom against the bloody sword and the Islamism of the Turks.

Thoughts and Things at Home and Abroad, by Elihu Burritt, with a Memoir of the Author by Mary Howitt. We are indebted to the same excellent publishing House for this interesting volume, which contains many of the best things from the pen of the "Learned Blacksmith" of world-renown. We cannot doubt that it will have a wide circulation. The eighty-six essays, etc. which it contains are generally short, and all are eminently readable. The "Memoir" is also interesting. In this book the exuberant benevolence of Mr. Burritt appears on every page, and wins the heart of the reader. We cannot say that we agree with every opinion contained in this book, but we do not hesitate to commend it to our readers.

Footprints of Famous Men, by John G. Edgar, and published by the Harpers, is a very agreeable and instructive book, and well calculated to incite all classes of readers to intellectual industry. It was a happy idea to select a number of men distinguished as "Men of Mind," "Men of Letters," "Artists," and "Men of Science." The selections are generally appropriate—Washington, Burke, Southey Sir Joshua Reynolds, Adam Smith, etc. The illustrations are agreeable.

Sandwich Islands Notes. Published by the Harpers. We know not who is the author of this volume of 500 pages, but we cannot say that we are pleased with it. It contains a great deal of information about that remarkable group of islands, the character, manners and customs, religion, etc. of the inhabitants. Many of the author's observations are striking; but after looking through his work, we came to the conclusion that a truly philosophical and just account of those islands and their people remains still a great desideratum. The author of the volume in question is in favor of the "annexation" of the entire realm of his Majesty, Kamehameha III. to the United States—an event which many deem to be not very distant.

MEN AND THINGS IN EUROPE, by Kirwan, published by the Harpers. This book ought to have been noticed sooner by us, as was due to an old friend. It has been read with much pleasure by the many admirers of the widely-known author. Dr. "Kirwan" seems to have carried with him everywhere in Europe the same rotund, mirthful, Irish face, which he everywhere exhibits in this, his adopted country. The book is full of interesting things, written in the most easy style imaginable.

MEMOIR OF THE REV. JOSEPH W. BARR, (By the Rev. Dr. Swift;) THE HISTORY OF PETER THOMPSON, with several short Tracts; THE BLIND MAN AND THE PEDLER, &c.; HISTORY OF MINNA; and ANNE BELL, &c. are five charming little books for youth, published by the Presbyterian Board of Publication.

ELEMENTARY GEOLOGY, by Dr. Hitchcock, President of Amherst College, with an introduction by the late Dr. John Pye Smith, of England. Messrs. Ivison & Phinney have recently issued a "revised and enlarged" edition of this excellent work, which enjoys so wide-spread and well-merited a reputation. In this new edition the work is more adapted than ever to the present advanced state of the Sciences.

The same Publishers have given to the public a new edition—for schools as well as for general reading—of OUTLINES OF HISTORY, by Marcus Willson—a work of decided merit. They have also published a new edition of OLDHAM'S AMUSING AND INSTRUCTIVE READER—well known to the youth of our academies and schools, and likely to be for many a year.

THE CLOSET COMPANION, OR MANUAL OF PRAYER, with an introduction by the Rev. Albert Barnes, and published by M. W. Dodd, is an excellent book, containing petitions addressed to the Throne of Grace, on a great variety of subjects and occasions, and expressed in a style eminently Scriptural and appropriate. We recommend it with all our heart.

A MANUAL OF MISSIONS, or Sketches of the Foreign Missions of the Presbyterian Church, by the Rev. John C. Lowrie, and Published by Anson D. F. Randolph. It is not easy to speak too highly of this excellent little work. Besides giving much important information respecting the Missions of the Presbyterian Church of the United States, it contains valuable statistics of Protestant Missions, etc. etc. We think, however, that in a few cases, the author's estimates—for instance, of the number of Roman Catholics and members of the Greek Church—are too low.

THE NATIONAL MAGAZINE, HARPERS' MAGAZINE, PUTNAM'S MAGAZINE, and the ECLECTIC MAGAZINE for August, are all excellent. We sometimes meet with things in some of these popular periodicals which we regret to see there; but this is almost inevitable in such works. One must receive the good and reject the useless and the doubtful. We cannot agree with the author of the notice of Dr. Nott and Mr. Gliddon's "*Types of the Human Race*," in Putnam's Magazine for July.

Receipts

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